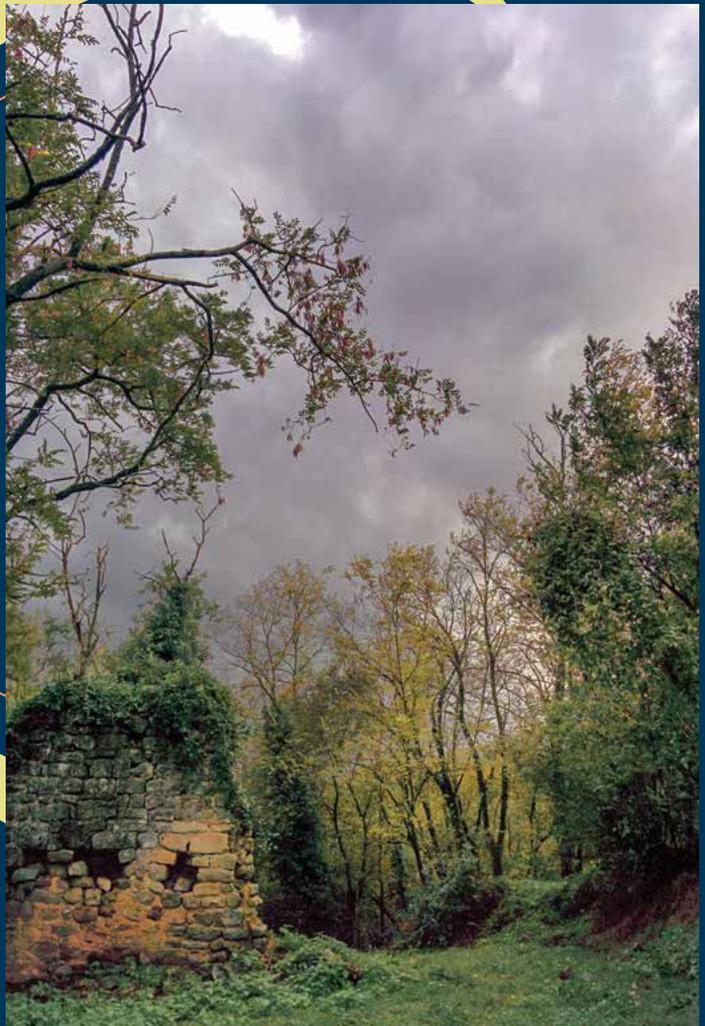


MEMORY WILL TEACH US SOMETHING



GIJTR

Global Initiative for Justice,
Truth & Reconciliation

ABOUT THE INTERNATIONAL COALITION OF SITES OF CONSCIENCE

The International Coalition of Sites of Conscience (ICSC or the Coalition) is a global network of museums, historic sites and grassroots initiatives dedicated to building a more just and peaceful future through engaging communities in remembering struggles for human rights and addressing their modern repercussions. Founded in 1999, the Coalition now includes more than 300 Sites of Conscience members in 65 countries. The Coalition supports these members through seven regional networks that encourage collaboration and international exchange of knowledge and best practices. The Global Initiative for Justice, Truth and Reconciliation is a flagship program of the Coalition.



International Coalition of
SITES of CONSCIENCE

Learn more at www.sitesofconscience.org.

Cover: Monte Sole

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ABOUT THIS TOOLKIT

Published in October 2021, this toolkit was created for teachers, activists, memory practitioners and others seeking resources for innovative educational approaches to addressing past human rights violations and divided memory between students from different communities. It was produced as part of the Global Initiative for Justice, Truth and Reconciliation's (GIJTR) transitional justice programming in Guinea. *Memory Will Teach Us Something* draws on the deep educational experience of the Monte Sole Peace Foundation in Italy, and is organized according to four key workshop sessions, each broken down into different activities that, together, aim to create understanding between students and promote critical engagement across multiple levels of memory: personal, familial, community and institutional. The toolkit also features guidelines on key factors for facilitators to consider when planning workshop sessions and notes on suggested materials and timeframes for activities. The authors encourage practitioners to adapt the exercises as needed according to the contexts in which they are working and have included room for notes and observations at the end of each section.

ACKNOWLEDGEMENTS

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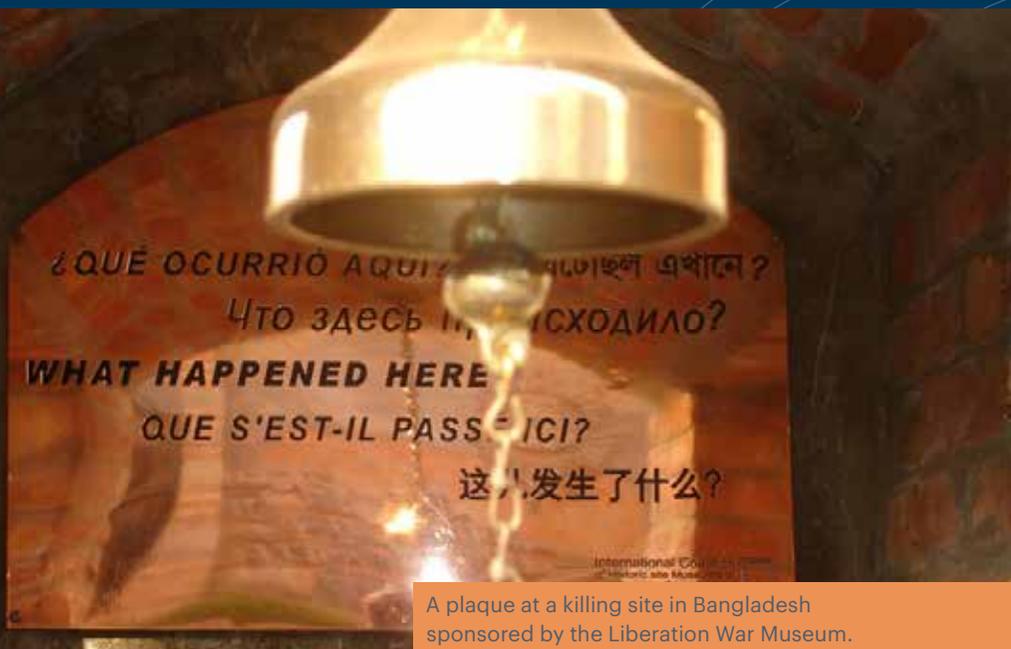
montesole.org

Learn more about GIJTR at
www.gijtr.org

ABOUT THE GLOBAL INITIATIVE FOR JUSTICE, TRUTH AND RECONCILIATION (GIJTR)

Around the world, an increasing call exists for justice, truth and reconciliation in countries where legacies of gross human rights violations cast a shadow on transitions from repressive regimes to participatory and democratic forms of governance.

To meet this need, the International Coalition of Sites of Conscience (ICSC or the Coalition) launched the Global Initiative for Justice, Truth and Reconciliation (GIJTR) in August 2014. The GIJTR seeks to address new challenges in countries in conflict or transition that are struggling with legacies of or ongoing gross human rights abuses. The Coalition leads the GIJTR, which includes eight other organizational partners: American Bar Association Rule of Law Initiative (ABA ROLI), United States; Asia Justice and Rights (AJAR), Indonesia;



A plaque at a killing site in Bangladesh sponsored by the Liberation War Museum.

Centre for the Study of Violence and Reconciliation (CSVR), South Africa; Documentation Center of Cambodia (DC-Cam), Cambodia; Due Process of Law Foundation (DPLF), United States; Fundación de Antropología Forense de Guatemala (FAFG), Guatemala; Humanitarian Law Center (HLC), Serbia; and Public International Law & Policy Group (PILPG), United States. In addition to leveraging the expertise of GIJTR members, the Coalition taps into the knowledge and longstanding community connections of its 300-plus members in 65 countries to strengthen and broaden the GIJTR's work.

GIJTR partners, along with members of the Coalition, develop and implement a range of rapid-response and high-impact program activities, using both restorative and retributive approaches to justice and accountability for gross

human rights violations. The expertise of the organizations under the GIJTR includes:

- Truth telling, reconciliation, memorialization and other forms of historical memory;
- Documenting human rights abuses for transitional justice purposes;
- Forensic analysis and other efforts related to missing and disappeared persons;
- Victims' advocacy such as improving access to justice, psychosocial support and trauma mitigation activities;
- Providing technical assistance to and building the capacity of civil society activists and organizations to promote and engage in transitional justice processes;
- Reparative justice initiatives; and
- Ensuring gender justice in all these processes.

To date, the GIJTR has led civil society actors in multiple countries in the development and implementation of documentation and truth-telling projects; undertaken assessments of the memorialization, documentation and psychosocial support capacities of local organizations; and provided survivors in the Asia, Africa and the Middle East and North Africa region with training, support and opportunities to participate in the design and implementation of community-driven transitional justice approaches. Given the diversity of experience and skills among GIJTR partners and among Coalition network members, the program offers post-conflict countries and countries emerging from repressive regimes a unique opportunity to address transitional justice needs in a timely manner, while promoting local participation and building the capacity of community partners.



Participants at a GIJTR workshop in Conakry, Guinea learn about self-care while assisting survivors with trauma.

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INTRODUCTION

In the 1990s, in Italy, the subject of World War II (WWII) memory was given a lot of attention and essays were written on how to use and relate to memorial sites. In fact, in those years, many memorial sites were restored and made accessible, and more innovative programs were implemented.

In this context the idea of a new project in Monte Sole was born.

Monte Sole is an area on the hills south of Bologna, in the north of Italy. After the Allied armies entered Italy (September 1943), the area was under the control of Nazi troops and the new Mussolini government. Between the September 29 and October 5, 1944, SS troops of the Panzergrenadier 16th Division came to the area and, claiming military purposes, killed 770 people, performing the largest massacre of civilians in Western Europe during WWII. The area was destroyed and then abandoned, and the commemoration site of Monte Sole massacre became the near town of Marzabotto.

In the 1980s, some priests from Bologna came to settle in the place; local institutions then created the memorial *Parco storico naturalistico di Monte Sole*. In the same period, some associations and nongovernmental organizations (NGOs) gathered to develop a project for the site, aiming at the creation of an educational institution, whose declared aims were working on conflict resolution. The first projects were a seminar with Serbian, Bosnian and Croatian women from Bosnia and a summer camp with teenagers from Israel, Palestine, Italy and Germany.



Monte Sole

We were defining our work as conflict resolution, but the idea that this work was done on a memory site had some implications we were not fully aware of at that time. By instinct, we spotted the theme of memory as a crucial one when dealing with conflicts, and by instinct, we developed our work focusing on the unavoidable connection between memories and conflicts. At that time, some founders and donors were stating a vague idea that conflicting memories had to join in one shared memory. We learned afterward that this was not possible and that there are possibilities of coexistence even for conflicting memories, as long as the perspectives of history, truth and human rights are respected.

The Peace School of Monte Sole was then born.

From Memory to Memories

We often refer to memory with the singular, while there are different levels of memory. Individual and family memories are narratives about events that happened to us or to other members of our family. Already at this level we select what to remember and we drop what we consider not so interesting or embarrassing or censor. Individual memories play an important role in the definition of our identity, although sometimes we are not fully aware of it and we mistake a family narrative for history. No doubt memory and history have connections, but they are not the same.

Community memories are often the results of an agreement between different narratives in the same community. The word *community* here is meant in its broader meaning. For example, in Monte Sole, we can define survivors and descendants of survivors as a community. Sometimes their memories are even contradictory, but there are common agreements on major and general facts.



The public memory, or institutional memory, is not the result of an assembling of all individual memories. Again, it is the result of an agreement, often at an institutional or political level, on how to remember events and how to shape this memory so that people will develop a feeling of belonging and identity.

At the Peace School, we often say that memory is about the present more than the past. In the present the past is constantly rewritten and memory is constantly reshaped according to the present needs. Therefore, we have found it useful to explore, in our educational work, the different levels of and elements contributing to memory to understand the complexity of this subject.

The awareness of the delicate intertwining between different levels of memory started with one of our core projects, a residential summer camp with German, Italian, Israeli and Palestinian youth. The first edition of this camp was in 2002, and it had a lot of attention from the media, institutions and the founders of the Peace School, who were often interviewed by the media. One of the common statements they gave was about memory: Palestinians have no memory, while Israel is a country based on memory.

For us working in the field with the youth, this kind of statement was not compatible with the results of our educational program. How is it possible that people who remember all the names and members of their large families and their stories about the past can be defined as “without memory”?

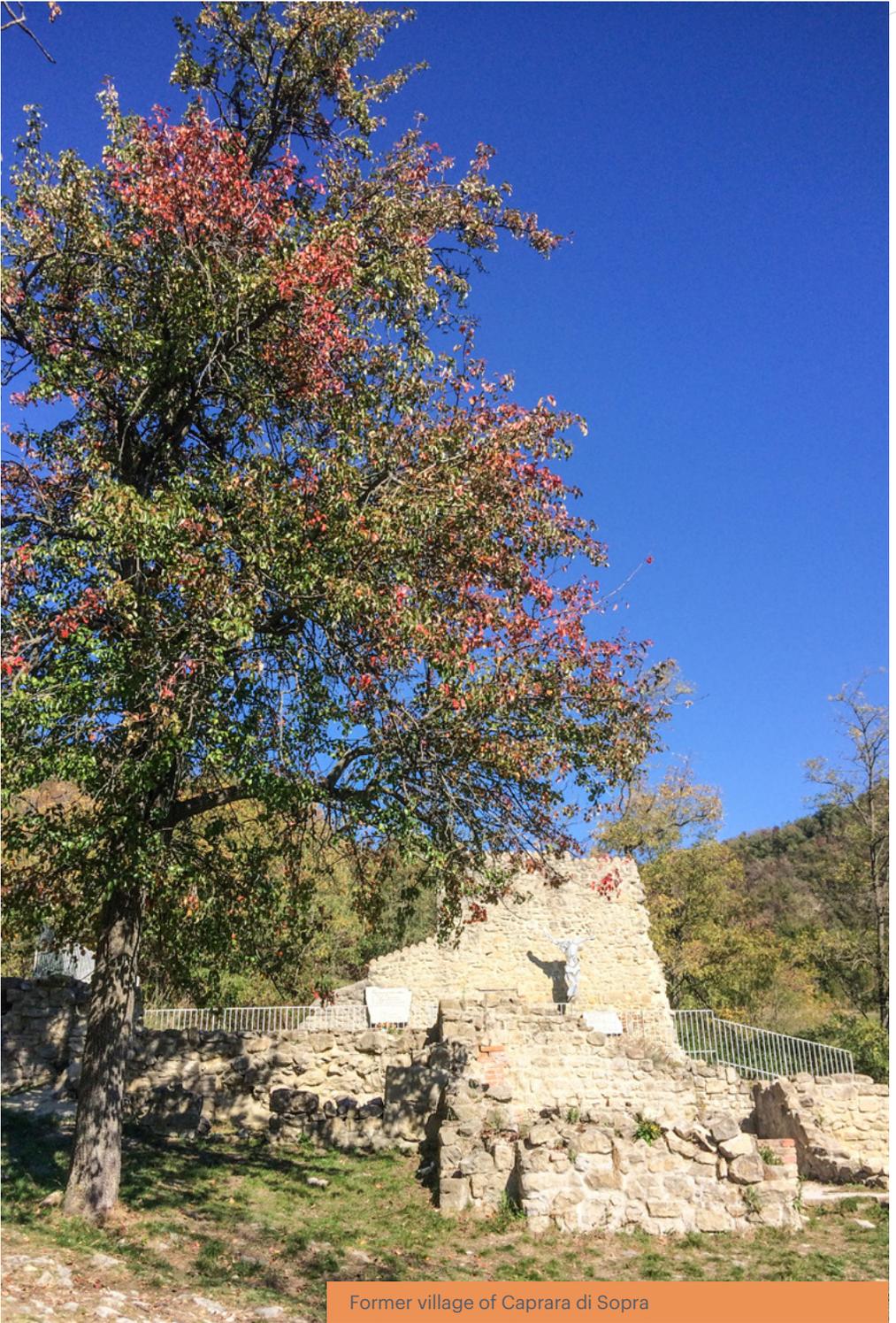
The problem was actually acknowledging the ways memory is expressed: Monuments and museums are very common in the Western world, but in other

areas, perhaps songs or symbols or other forms of expression are more common.

That is why we felt that to recognize, accept and include other possible narratives, we should have started with an analysis of the multiple ways memory can be expressed.



Dialoguing about feelings in conflicts



Former village of Caprara di Sopra

DIVIDED MEMORY

The cases of divided memory around the world are multiple and diverse. In some cases, denials of events exist, while in others a part of the population doesn't agree with the main narrative, and in still others, different communities have conflicting memories.

Recently, much attention was given to the power of shaping memory, with the belief that conflicting memories can eventually become one memory. Our experience says it is not possible. There are pieces of communities or family memories that can be hidden for some time, but eventually all the restraint in sharing those narratives will burst in the worst manner. Can there then be coexistence of conflicting memories?

The case of Italy is quite interesting. Post-WWII memory shaped the idea that Italy was a victim of the Nazis, since first Central and then only Northern Italy was occupied by Nazi troops from September 1943 to April 1945. What the Americans call the invasion of Italy, Italians name the liberation of Italy. This is a way to shape the idea that Italy had always been on the side of Allied troops. The denial of Italian responsibilities as perpetrators of war crimes during WWII and the acknowledgment of the existence of Fascism only under the lens of anti-Fascism were due to the fear that it could happen again. But in more recent decades, we can clearly see that not facing this division in memories is resulting in several cases of advocating for Fascism.

In our work with schools, students relate to Fascism and anti-Fascism in terms of only who won and who lost, without actually taking into consideration what such a dictatorship meant. That is another reason we felt it was an important part of our work of taking care of the complexity of memories.

Divided memory in general is a delicate subject, indeed, and very often facilitators are afraid of touching it and prefer to avoid facing it.



Reunion camp in San Martino

For example, the first edition of summer camps held at Monte Sole with German, Italian, Israeli and Palestinian youth did not foresee specific activities on conflicts or memory, if not in general terms, following the will of our Middle Eastern partners. But then the urge among camp participants was so pressing that arguments popped up repeatedly during the camp. In the second edition, therefore, we, as facilitators in the team from the different countries and communities, took a deep breath and decided we were not afraid. The acknowledgment that there is another narrative of the same event – that when Israelis celebrate, Palestinians mourn – is not an easy achievement. Yet it is not the end of the process but a starting point. So where do we go from there?

HOW TO USE THIS TOOLKIT

What follows is an example of the structure of a workshop on memory that can be used in many contexts and that we have found particularly useful in the case of divided memory. It comprises four sessions that possibly should be performed one after the other, with breaks for meals and sleep in between.

The way we use it is mainly during camps, so the sessions are consecutive, one day after the other. It is, however, possible to have the different sessions with longer breaks. Every session takes half a day, and having the first and second sessions on the same day, or at a very short interval, is important. The others can be performed at a one-week interval at most.

Before presenting the workshop, note some terminology and the pedagogical approach. The term **informal education** is used instead of formal education, to state there is no **formal evaluation** of the results (no marks or judgment). In the past, at least in the European Union, a division on possible domains of education became popular and dominant: formal, nonformal and informal, where informal is spontaneous and causal learning; nonformal is managed by associations, foundations and NGOs; and formal occurs in schools and universities. This division doesn't say anything about the methods used. An association could use lecture-style lessons, for example. Moreover, there are requests of evaluation in nonformal education, with the assumption that evaluation makes the educational experience more tangible. This is precisely the point we reject: Evaluations do not make a learning experience more tangible. That is why we prefer to use the term **informal education** associated with experiential learning and a bottom-up approach.

There is still a point to be analyzed.

How far is a memory acceptable? When confronted with denial of gross violation of human rights, the historical perspective should always be present. Any reconciliation process obviously has to take into consideration the need for justice and truth.

We cannot sink into a memory relativism where, in our case, violations of human rights, war crimes and crimes against humanities are possible.

Family and personal memories are not disputable; they have to be acknowledged for what they are, and their ties and possible contradictions with community and institutional memories have to be explored.

But at a certain point, the frames of justice and history have to interact with memories and cannot be minimized.

BEFORE GETTING STARTED

General Remarks

Except for session 1, it is important to start the sessions with a warm-up game and close with a chill-out or relaxing activity. Chill-out activities do not necessarily have to be guided: Dancing, painting, singing, theater exercises and sport are all good. We recommend avoiding competitive games, as they may trigger some strong or even negative feelings affecting the rest of the session(s). We strongly believe in the concept of coeducation, in which facilitators are also taking part in the learning process.

As memory plays an important role in the self-representation of our identity, the workshop presents a high risk that some participants may start getting defensive and close their ears, minds and hearts. Facilitators need to be very careful and prevent this from happening. What follows in session 1 is essential to prevent it.

Recommendations for facilitators are to:

- Suggest speaking in “I” sentences rather than using collective pronouns.
- Suggest the use of questions rather than comments on other participants’ statements.
- Be aware of your own position in a conflict.
- Suggest respect for others’ pain and avoid comparisons.



Getting to know each other

Aspects to Foresee and Manage:

THE LOCATION

Have a room or a space that allows participants to be in a circle without double rows. It should be a neutral space if possible, with no connotations and no posters hanging on walls. It should be quiet enough to allow people to listen to one another and possible to section off for large groups who may need to be split for activities.

Any material produced (posters, sheets, drawings) in a session should be brought back for the next session. Since facilitators require a high degree of concentration, they should feel comfortable and allowed to make decisions and take actions to create a proper atmosphere.



Educators discussing the difficulties of their profession in Casaglia

THE SETTING

To promote participation, the setting should be quite informal, welcoming and nonjudgmental.

CIRCLE

A circle gives at first glance the idea that no one is more important than the other (even the facilitator) or has a dominant role. Roles are different for tasks and not based on hierarchy. Participants can see one another, and this enables awareness of the speaking flow and encourages everybody to leave space for others.

AVOIDANCE OF TABLES AND DESKS

Sometimes these prevent people from seeing one another and give an impression of a barrier between people. It is better not to have them in the middle of the circle.

PARTICIPANTS

- **Communication**

Participants are more likely to be active if they are fully informed of the scope of the meeting and its structure. It is fair to let potential participants evaluate whether the content of the session matters to them and whether they are willing to dedicate time and energy to it. Therefore, explanations on the content and a general overview of methodology have to be communicated to allow invited people to decide whether they feel like taking part in the sessions. Make it clear that it is not possible to skip any session or join the group in the middle of the process.

- **Number**

Beyond eight people, preventing double or side conversations may be difficult, and these could lead to losing some meaningful parts of conversation. In the case of larger groups, it is important to divide the participants into smaller sub-groups.

- **Power Differentials**

Participants should not feel intimidated by other participants, and any power differentials (e.g., different ages, social status) can cause problems. A power differential is about not only social status but also multiple other factors – for instance, when a participant is not a native speaker in a group

of native speakers. When facilitators realize there are problems about power differentials in a group, they can, for example, invite the quiet participants to speak or address the issue openly.

- **Gender-related Power Differential**

A specific situation in which participants may not feel comfortable is related to gender and men interrupting or giving unnecessary explanations to women in the group. It is important to pay attention to this potential dynamic.

- **Vulnerable Participants**

When possible vulnerable participants, such as traumatized or disabled people, are part of the group, the facilitator will need to consider the specific situation, create conditions to make them feel comfortable and avoid stigmatization.

ATTENDEES

If the session requires the attendance of persons other than the facilitator(s) and the participants (e.g., donors, assistance, mediation), it is fair to introduce all of them, clarifying their role and limiting their interaction to the task they have to perform.

LANGUAGE MEDIATION

If circumstances allow, participants should speak the same language. When mediation is necessary, it has to be very accurate. Translating after only a couple of sentences at a time helps other participants keep the focus that could be lost if translation comes after a five-minute speech.

LEARNING NAMES

Facilitators and participants should know one another's names and use them during the conversation.

FACILITATION

The facilitator, with the goals of the session clearly in mind, thinks about what information should be provided to participants. If more facilitators are present, they agree on the aims and, if different roles are needed, divide the roles beforehand.



Primary school students meeting the history of Monte Sole

The facilitator enables others to engage in dialogue, without directing, willingly or not, the dialogue in a direction. Interventions are needed if something is preventing participants, or some of them, from taking part in the dialogue. Interventions are also needed when the dialogue flow starts becoming circular.

It is always helpful to check whether instructions for the activity are clear for everybody, but attention must be paid when providing personal examples, as they might influence the participants. The facilitator, to help participants communicate among themselves, helps them not to constantly feel the need to specifically address him or her, as the facilitator, rather than the other participants using nonverbal language – for example, by looking at each participant when speaking. Underscoring interventions with short feedback helps the process of empowerment, since the sense of efficiency and awareness of action are acknowledged.

SUMMARIZING

Writing a keyword on a board after a participant speaks is meant to underscore the importance of his or her words and to let the group see the different elements of the discussion, creating memory of the activity in the group. This

way of keeping track of the group's activity is strongly preferable to taking notes because it allows the facilitator to maintain a careful listening attitude and to pay attention to not only words but also group dynamics and individual proxemics.

RECORDING

If the aim of the sessions is to have authentic dialogue, any kind of recording should be avoided. It is rare that people feel comfortable having their statements recorded if they want to say something different from mainstream historical narratives. Any recording represents a risk of restraint by participants.

RULES

Some rules are stated before the group meets, like the time and place of the meeting and who constitute the participants, and some during the meetings. At the same time, some are set by organizers and facilitators, and others can be set in a participatory way (to be discussed below).

It is helpful to note some suggestions for the conversation:

- Interrupting is to be avoided.
- Speaking in "I" sentences helps empowerment.
- Leave space for everybody, and share the responsibility to let everybody speak.

Particularly, individual breaks can be problematic, as participants may leave and join the group when others are speaking, stating, willingly or not, their interest or disinterest for what is being said. Agreeing to group breaks can solve this issue.

The facilitator may remind participants of these rules if necessary.

SESSION 1: HUMANIZATION

When beginning any experiential workshop, it is important to undergo a “humanization process” as a first step. The word *humanization*, connected with education, has multiple meanings. Here the meaning is similar to Freire’s *pedagogy of the oppressed*.¹ Freire developed his method in a clear social domination and oppression context, but also in educational work, it is oppressive to consider people primarily as belonging to pre-determined categories, trying to get to know them through a stereotype paradigm. That is why the process of getting to know each other results in a humanizing experience versus the subtle dehumanization enacted by assumptions, stereotypes or prejudices. This holistic approach becomes even crucial, when the subject dealt with in the workshop might be sensitive and people may have assumptions on what other participants expect from them. To create a nonjudgmental atmosphere, in which any person can feel safe and free to express themselves, several elements need to be considered and will be taken into account here.

It is necessary to create the proper time and space for these first activities, which are not to be understood as merely introductory, as they create conditions for trust, empowerment and possible changes.

The Setting

When creating the proper setting, keep in mind what could be comfortable for the participants and give them reassurance that they will not be judged. The circle is then the proper setting: It enables people to see and hear one another and demonstrates the same level of importance among participants. We can decide whether to have chairs or sit on the ground, to be indoors or outdoors.

Some participants may place themselves outside the circle, and in this case, the facilitator should intervene, inviting them to come back to the circle and explaining why it is important. Explanations and information are needed constantly to avoid in the participants any feeling of displacement or even of being manipulated.

Learning Names *See Activity 1*

Many facilitators and participants consider learning names an optional element, as not as important compared with other topics and elements in the workshop. Yet when the participants in a group are able to address one another by first names, the atmosphere changes significantly. Our first name or our nickname is part of who we are; it is not by chance that we start feeling less human when we are deprived of our names. Many students have had some teachers who couldn't remember their names, making them feel as if they were not being taken into consideration. As we sadly know, history offers many examples of people being deprived of their names to dehumanize them. If we want to create an atmosphere of trust, names should be learned; no matter how long it takes, it will not be a waste of time. More than just an instance of name games, which are often based on hilarity because players do not remember one another's names, an introduction by all the participants is appropriate.



Monte Caprara

The Rules (or Guidelines/Recommendations) *See Activity 3*

The word rules may lead to misunderstandings. In many pedagogy essays, the distinction between **rules** and guidelines may suggest that “rules” are per se created through a top-down approach.

There are rules human beings follow spontaneously, embodied rules that do not follow an imposition process. The etymology of **rule** is from the Latin **regula**, a wooden bar used as a pattern – a model, for instance, in architecture. Rules give us patterns, and that is why we keep using this term.

In our experience, rules can also be perceived as an important measure to assure safety in a group. For example, in summer camps in Monte Sole with Italian, Israeli, Palestinian and German youth, especially Israeli and Palestinians asked to create rules for discussions, giving them patterns of how they could communicate what they wanted. They felt protected by the existence of rules.

In a bottom-up approach in education, rules have to be created with a participatory approach so they can be fully shared and meet the needs of participants in the group.



Welcoming gate of the Peace School

Number of Participants

Sociologists still debate the right number of participants in a group. Beyond seven, people often have double conversations in the circle. Of course, we may always face situations in which we need to work with more people, and in that case, we can consider splitting the group into smaller, self-facilitated groups. But because people are supposed to share personal information, it is important not to change groups from one session to the next. Session after session, participants will develop a feeling of familiarity with others. For this reason, we don't recommend for these workshops methods such as the "world café,"² where groups keep changing during the activity.

The Role of Facilitator

The facilitator should be keenly aware of not only his or her role but also the position he or she has in the subject at hand: How will a facilitator descended from an anti-Fascist family react to the family memories of a descendant from a Fascist family? We recommend first testing activities on yourself before facilitating, in a group of colleagues, for example. This will promote awareness of one's bias, which is the first step in controlling them.

Another possible bias to control is victimhood: Sometimes we have a clear idea of who is a victim in relation to historical events. But again, things are never that simple, and sometimes people feel uncomfortable when being considered victims. Maybe they fear being considered weak, or sometimes intersectionality provides more complex pictures.

During an activity, an Israeli girl was asked to role-play a Palestinian man with a job and a family living in Jerusalem, and she decided to play it as an extremely poor, uneducated person. Of course, a feeling of guilt was driving her performance, in this case, but Palestinians in the group reacted, bringing her to consider that they are not all poor or uneducated.

Facilitators also need to make sure empathy doesn't cross the border of emotional contagion, when one feels they know how another person feels so well that chances are they can start speaking on behalf of that person. Speaking for someone, instead of giving the individual time and space to express himself or herself, reduces the process of empowerment and may lead to a passive attitude.



Building the context of WWII in a cooperative way

SESSION 1: Activity 1

LEARNING NAMES

A simple introduction could be through stating one's name and making a gesture or by using another word that begins with the same first letter of the name – for example, “My name is **D**oha, and I **d**ance.” After all participants have introduced themselves, practice and check whether everyone has learned the names. Another option is to have participants step into the circle and one by one say their name out loud and have all the others listen and repeat the name with the same tone of voice.

SESSION 1: Activity 2

EXPECTATIONS AND FEARS

Material	Two posters Felt-tip pens
Participants	Up to 40 people
Timing	20 minutes

The facilitators present two posters with sentences to be completed:

In these workshops I hope that...

In these workshops I am afraid that...

The posters are placed on the ground in the middle of the circle with pens, and participants are invited to complete the sentences. Facilitators should underscore the opportunity to state their expectations so that all participants can take them into consideration. The facilitators then read the expectations so all the participants can hear them. It is recommended to hang them on the walls of the working space so facilitators and participants can remember them.

SESSION 1: Activity 3

CREATING RULES: STEP 1

Material	A ball
Participants	Up to 50 people
Timing	20 minutes, reflection included

If the facilitator feels there is not among the group enough awareness of the importance of creating rules, he or she may decide to add an introductory activity. Participants are given a ball and only two instructions: They have to play with it, and all of them should be involved. After a couple of minutes, they will get bored and spontaneously start adding rules to make the game funnier. They might ask whether adding rules is allowed, but the facilitators should not answer the question. The action can go on for five to 10 minutes, and the facilitator should very carefully observe the activity.

The reflection after the activity is on what happened and why they decided to add more rules. The idea that rules can make an activity funnier or better is not something participants get spontaneously in most cases. That is why facilitation of the reflection is crucial.

CREATING RULES: STEP 2

Material	Two posters Felt-tip pens Paper tapes
Participants	Groups of 10
Timing	30 minutes, including sharing and reflecting

When facilitators feel the group is ready to create their rules for dialogue, they can begin step 2 of the activity. There should be few rules, guidelines or

recommendations, and the whole group should clearly understand the rationale behind them. Then each group presents their suggestions to others, and together they decide which rules to keep.

SESSION 1: Activity 4

ABOUT MYSELF: IDENTITY COLLAGE

Material	<p>Square sheets of cardstock paper, 25 cm x 25 cm approximately (or any material that is light but has a medium to hard surface)</p> <p>Old magazines, leaflets, brochures or books with pictures (three each per person); it is possible to ask for this material at clinic facilities, hairstylists, coffee shops, etc., which usually have plenty of magazines and newspapers that they ordinarily throw away.</p> <p>Glue</p> <p>Scissors</p> <p>String</p> <p>Hole punch</p>
Participants	Up to 40 people
Timing	One hour, including sharing

Every participant, including facilitators, is asked to create a collage representing his or her identity by cutting pictures and letters from newspapers and magazines, which can be placed in the middle of the working space. Each participant is given a square of paper, and all the other material is to be shared.

After everybody has completed the collage, one by one they will present it. Then, after making small holes on the corners of the collages, they are tied together with string and hung on the wall.



Identity collages examples

SESSION 2:

PERSONAL MEMORY

Material	Sheets of paper, one for each participant Pens or pencils
Participants	Groups of eight at most
Timing	One hour

It is recommended to start asking about pending issues such as reflections, comments and questions from the prior day: We don't think at the same speed, and some participants may need some time and space to reconsider what they heard and said.

Of course, facilitators can invite participants to look at their production from the prior session and express whether they feel the need to change something.

This session's task may be very challenging.

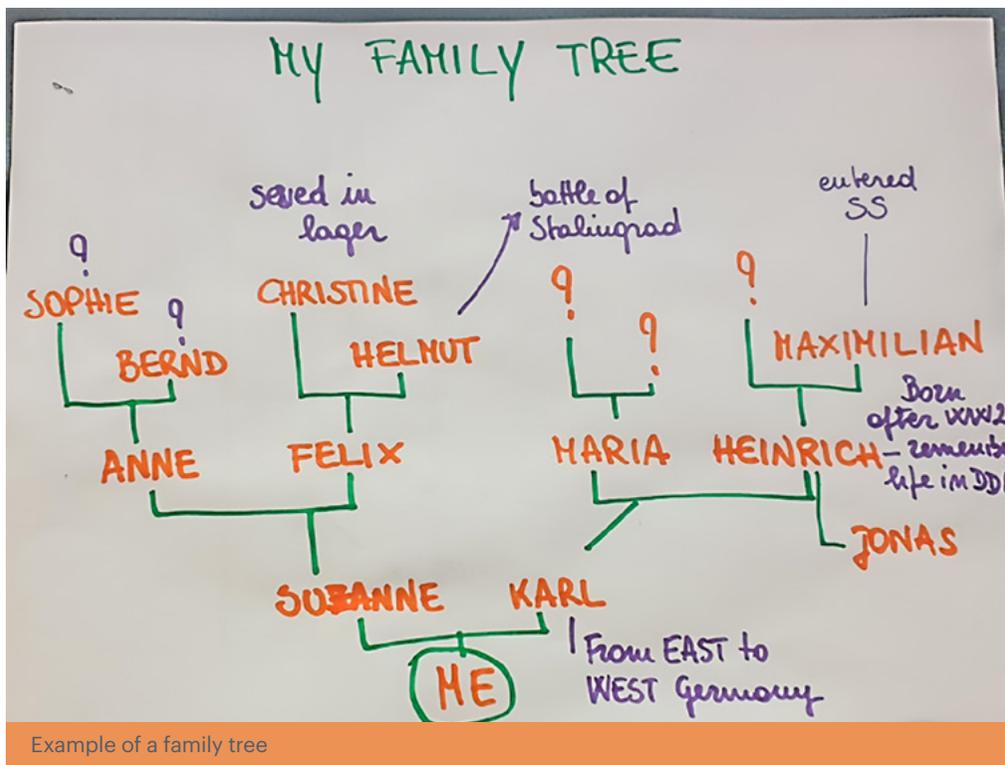
It is possible that some in the group will have painful memories, or some families will have interrupted memories, or a part of the family could be unknown – sometimes you don't know. This latter difficulty has to be taken as a challenge. You can still ask or do some research when you don't know. In our experience, when participants realized they didn't know much about



Monte Sole

the life of their parents or grandparents, for instance, we asked them about what they did know and what they did not know.

Participants are asked to create a family tree with the names of their relatives and their connections with any historical events. If they don't know, they can write a question mark. The next step is to share the stories with the group. We recommend asking the group first whether they feel comfortable with comments, explaining thoroughly the kind of emotional fallout that comments may have on those presenting their personal memory. It can be useful to ask participants what kinds of comments would possibly hurt them, stating clearly that those comments are then to be avoided. Another option, if participants don't feel like sharing their fears, is to state that comments are not allowed but questions are.



The activity itself may sound very easy, and it is, if participants grew up in families joining in celebrations in which elderly people start telling family stories, but in our experience, restraint is very common in family memories.

Our experience of this activity with German youth has often shown a gap in family memories about WWII, which sometimes leaves youth thinking their great grandfathers or grandmothers did something horrible, even when this is not the case. And the feeling of guilt is then transmitted from generation to generation.

A young German woman once said she was told in her childhood a family story about her grandmother and grandfather, who could meet because her grandfather had moved to the grandmother's town to work for a company. Her comment as a child was always "Thanks to this company, I was born then!" It turned out later in her life that the company was SS, and her feeling of guilt for having been thankful to the SS was enormous.

An Italian girl said her great grandfather was a Fascist but "he was good because he had a factory and gave jobs to people."³ After the end of WWII, when civil war in Italy was ongoing, he was killed extrajudicially, and for a long time, the family didn't know where his remains were. Still, this girl couldn't acknowledge her need to combine her anti-Fascist beliefs and her painful family story, since she followed a simplifying pattern of dividing people into good and bad. Anti-Fascists were good, her great grandfather was good, so syllogistically somehow in her mind he was anti-Fascist.

The facilitators should care about many possible outcomes:

- Sometimes when people don't know about their ancestors, they feel inadequate.
- Personal memories may be a strong part of someone's identity, so any comment can be unpleasant.
- When personal memory does not follow the mainstream narrative, sometimes individuals may feel displaced.
- There may be traumatic stories or interrupted family stories, as in the case of estranged parents.



Dialoguing about difficult personal pasts

- To mitigate these possible outcomes, it can be useful to guide the discussion, taking into consideration that:
 - ▷ Comparison of pain has to be avoided, especially comparison between people belonging to “conflicting memory” communities.
 - ▷ Participants may need help with verbalizing feelings and emotions.
 - ▷ Participants may need to be reminded there is no expected result in this activity, that not one story is better than another.
 - ▷ After this session, a chill-out or relaxing activity is recommended.

SESSION 3: SHAPED MEMORY

At any level, memory can be shaped, but of course, community or state memory provides more evident examples, which may be obvious for some but totally hidden to others. Being aware that memory is a selection of historical events, that it is decided to remember and be part of a group identity, is extremely relevant, especially in the case of divided or opposed memory. Therefore, being aware of strategies and tools used to shape memory is also relevant.

SESSION 3: **Activity 1**

DIFFERENT FORMS OF MEMORY

Material	Paper cards
Participants	25
Timing	45 minutes

Ask the group to think about how we know what to remember. What are the elements making us remember certain historical events? The facilitator can give some cards to participants to write on so it will be possible to cluster them.

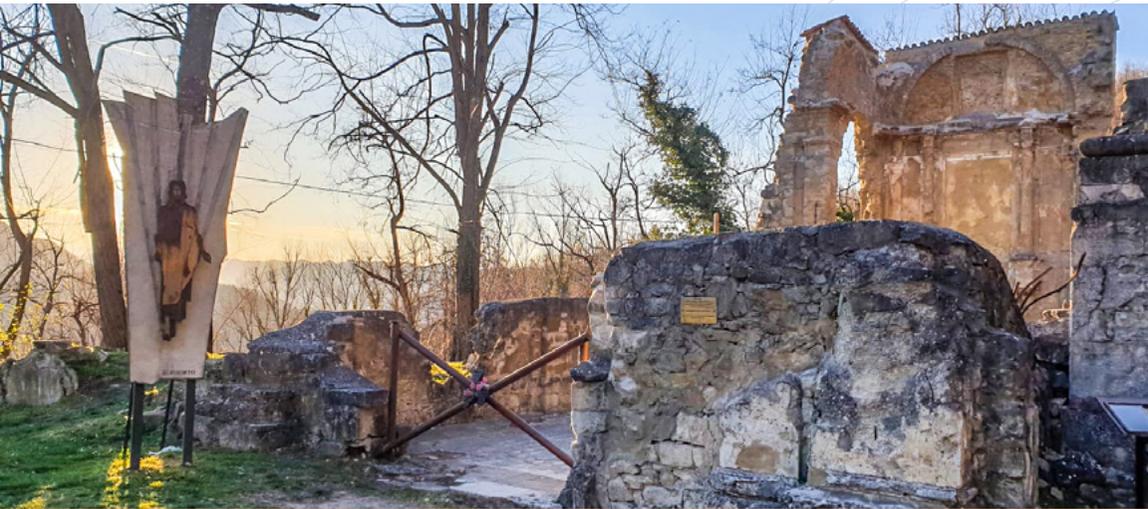
The following table is an example of possible clusters.

	Personal Objects	Public Space	Public Life	Oral Transmission
	Clothes with flags or colors of flags or symbols	Dedication (streets, buildings)	Festivities	Stories
	Bracelets or other personal objects with flag colors or symbols	Murals	History books	Poems
		Flags	School memory tours	Oral history
		Memory sites		

Once the cards have been collected and grouped, the analysis can be brought to the next level. For example, how can history books shape memory? Think about the space dedicated to different events: Are there events getting more space, and if so, why? Is there a specific choice in the way we name events?

For quite some time, Italian history school books presented the term Roman expansion instead of Roman conquer, as they do now. It was a leftover of the Fascist regime and its theory about legitimation to invade other countries.

A further step could be trying to detect which events are neglected and ignored, using the cards to find out whether any of the tools, objects or other ways to remember events are or are not used for the supposedly ignored event.



Church of Casaglia

Facilitators can ask participants whether they have the feeling that an event is not part of the institutional memory and then verify whether this is true, going through the cards: Is there a memorial day? Are there poems about it that we learn?

Always keep in mind the distinction between private and public initiative.



Discussing different forms of memory

SESSION 3: Activity 2

THE TIMELINE

With a paper tape on the wall, you can represent a timeline and then invite participants to stick notes in the different periods of the year corresponding to specific celebrations or commemorations. The notes have to be stuck on to show the blank side so people can guess about them. The notes can indicate community, national or international days.

In case of opposed memories, the same day can have different meanings for different communities. Once all the dates have been shared, invite participants to reflect: Looking at the results of activities 1 and 2, are there historical events that are neglected? If so, why?

A very common outcome is a trend to portray a community or even a country

as a victim, not as a perpetrator. So even remote events in which a country had responsibilities of crimes will probably be dropped or minimized and not included in the public memory.



Building a calendar for public memory

SESSION 3: Activity 3

A TRAVEL BACK IN TIME

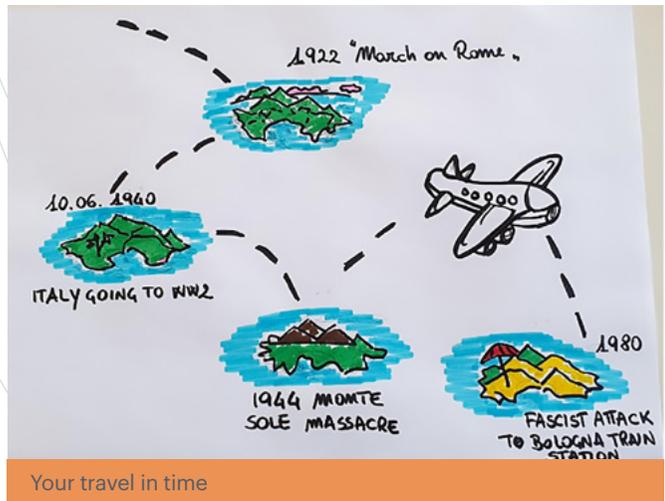
Material	Sheets of paper, one for each participant pens or pencils
Participants	Groups of eight to 10
Timing	One hour

Invite the group to a journey back in time. This journey can be with the transportation means they prefer: a ship, a train, an airplane or a bike, for instance. Invite them to draw a map of this journey where the stops are actually crucial events of the past they would like to change. They can write the date or the name of the event and explain what, how and why they would like to change.

In a community's or country's past, there are certainly events that people from that community or country don't feel proud of. This workshop offers an opportunity to state those feelings openly. It's history-fiction, of course, but it may represent a way to express critical thinking about memory. One by one, participants share their thoughts. All comments and questions should be held until everyone has had an opportunity to share.

In our experience, this activity is quite liberating and cathartic. People feel they can still belong to a community without having to agree with everything.

A chill-out or relaxing activity is highly recommended afterward.



SESSION 4: WHY MEMORY

This session is about the question “*Where do we go from here?*”

After acknowledging that memories are multiple, different and shaped, after critical analysis, what kind of actions can we take to promote dialogue, peaceful coexistence and reconciliation?

How, then, can memory be used as a good practice?

The facilitators should write on big cards some sentences about memory, selecting the most popular ones to be used where the workshop is taking place. Vulgate sentences and commonplaces are needed. What follows are examples used in Italy and Germany:

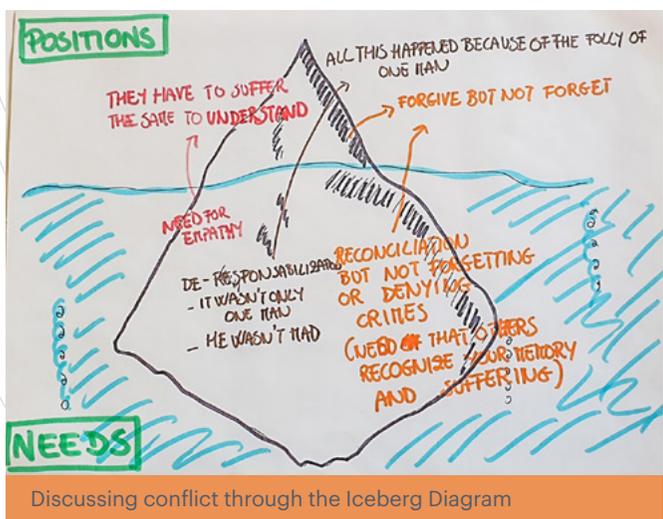
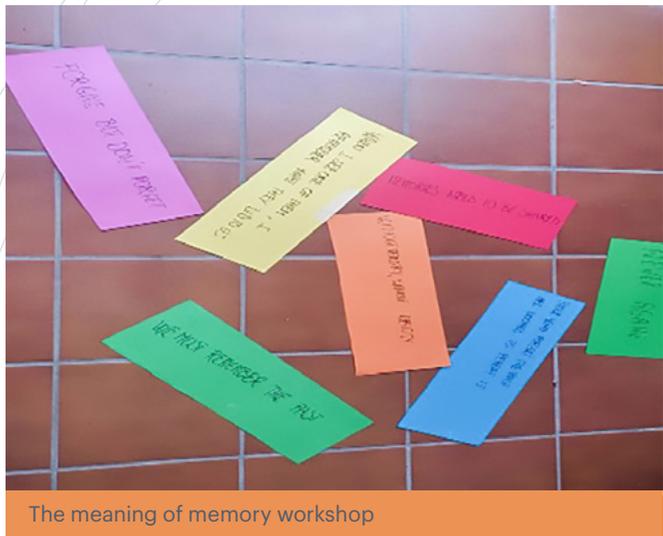
- We have to remember these events so they will not be repeated.
- Never again!
- I can't forgive them for what they did to us.
- All of this happened because of the folly of one man.
- Forgive but don't forget.
- Reconciliation is possible after justice has been done.
- They have to suffer the same to understand.
- If you forget the past, you are doomed to repeat it.

Participants have to cooperatively understand the meaning, then decide what kind of emotions or needs are behind the sentences and the positions they represent.⁴

If it helps, they can use an iceberg diagram, where, on the portion of the iceberg that rises above the surface of the water, they can write positions, and, on the portion of the iceberg that is under-the-sea, they can list emotions and needs. After completing the diagram, determine the emotions and needs that may lead to reconciliation. Is there any position that might be changed for the better? Are there any actions needed to make reconciliation possible?

Final Remarks

We already mentioned that facilitators might be emotionally involved and have personal views and opinions about the contents and the way participants relate to them. This is completely understandable, but on the other hand, there is the risk that this involvement might compromise the activities themselves. Keeping a certain emotional distance might be exhausting, and that is why we recommend that facilitators be supported. Relying on a network of people who understand what you are going through is extremely relevant, not only for your emotional health but also for the sake of the project itself.



Discussing conflict through the Iceberg Diagram

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- ¹ See Freire in bibliography
- ² Cfr. for example <http://www.theworldcafe.com/key-concepts-resources/world-cafe-method/>
- ³ A very common statement in today's populist discourse about landowners or factory owners is that they feed workers.
- ⁴ Many conflict management theories present a pattern of analysis to distinguish needs and positions. Positions are requests and statements, while needs are often hidden and do not necessarily correspond to positions. Going back to the needs helps to redefine positions.



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